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Chapter 1 : Transhumanism - Wikipedia

Out of the Shadows, Into the Light conducts a non-threatening and accessible conversation about an issue that is presently tearing many churches and denominations apart. The book's focus is on communication in hopes of creating a reconciliation for the Christian community. Features essays by well.

A precursor to intimacy. Erikson and Psychobiography, Psychobiography and Erikson. Hispanic American boys and adolescent males. Erik Erikson and the American Psyche: Ego, Ethics, and Evolution. Generativity, social context, and lived experience: Narratives of gay men in middle adulthood. An integrative assessment model as a means of intervention with the grandparent caregiver. Identity formation, agency, and culture: A social psychological synthesis. Lawrence Erlbaum Associates Publishers. Nigrescence and ego identity development: Accounting for differential Black identity patterns. Selected theories of development. Identity and the Life Cycle. International Universities Press, Erikson, E. Identity and the life cycle. The life cycle completed: An experiential workbook 2nd ed. A developmental approach to ego mastery. State University of New York Press. Morality, ethics, spirituality, and prejudice in the writings of Erik H. Erikson on development in adulthood: New insights from the unpublished papers. Kazdin, Alan E Ed. Material incentives in childhood and adolescence. From mistrust to trust: Through a stage vertically. International Universities Press, Inc. Through the life cycle: Psychosocial thoughts on old age. Discussions on ego identity. Lawrence Erlbaum Associates, Inc. The relational roots of identity. Lesbian and gay male identities as paradigms. Case studies of midlife generativity: Analyzing motivation and realization. Identity formation and status across cultures: Exploring the cultural validity of Eriksonian theory. Identity development in adolescence and emerging adulthood: The interface of self, context, and culture. Towards an inclusive adult developmental theory: Predictable Crises of Adult Life. Ego development and the ethical voices of justice and care: The hermeneutics of life history: Personal achievement and history in Gadamer, Habermas, and Erikson. Identity as an aspect of optimal psychological functioning. Ages, stages, and stories. Papers Edit Altman, N. Theoretical integration and personal commitment: Commentary on Seligman and Shanok: Psychoanalytic Dialogues Vol 5 4 , Their relevance for contemporary identity development research. Analyses of the terms: Aletheia No 26 Jul-Dec , Review of A way of looking at things: Selected papers of Erik H. Reevaluating the identity status paradigm: Still useful after 35 years: Developmental Review Vol 19 4 Dec , Development of a status model: Developmental Review Vol 17 3 Sep , Discussion on Paper by Peter Kutter: Group Analysis Vol 19 3 Sep , Spirituality and psychosocial development in middle-age and older adults with vision loss: Journal of Adult Development Vol 9 1 Jan , Psychosocial development in the elderly: Journal of Aging Studies Vol 17 4 Nov , The decades of life: Pastoral Psychology Vol 53 1 Sep , The discovery of the other: The adolescence stage in the individuation process: Erikson, Piaget and Child Development: Da Graca Silva, M. Psychosocial development and anxiety in young people: Analise Psicologica Vol 23 2 Apr-Jun , Loneliness in children and adolescents: Applying theories of development: An exercise for teaching adolescent psychology: Teaching of Psychology Vol 21 4 Dec , Contributions of Erik Erikson: Psychoanalytic Review Vol 84 3 Jun , To Be and To Become: The Mortal Stage of late life: Social Behavior and Personality Vol 20 2 , A look at autonomy across the lifespan: Journal of Intergenerational Relationships Vol 4 2 , A metaphor for conceptualization the internship year: Research and Practice Vol 29 6 Dec , The prediction of ego integrity in older persons: Educational and Psychological Measurement Vol 56 6 Dec , Review of Erikson on Development in Adulthood: New Insights from Unpublished Papers: Journal of Phenomenological Psychology Vol 37 1 , Prelude and postlude to the self: Correlates of achieved identity: Differentiation of self and psychosocial development: An International Journal Vol 27 2 Jun , The Superiors Are Coming:

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Chapter 2 : Out on Holy Ground: Meditations on Gay Men's Spirituality

St. Louis, Mo. Practicing safer spirituality: changing the subject and focusing on justice / Marvin M. Ellison -- What the homosexuality debates really say about the Bible / Ken Stone -- Between a rock and a hard place: struggling with the Black church's heterosexism and the white queer community's racism / Irene Monroe -- Confessions of a Latino macho: from gay basher to gay ally / Miguel.

Photograph by Nancy Newberry for Fortune February 24, 2014, p. 6: Since entrusting guys to buy their own brogues and boots, Penney has seen double-digit sales gains in footwear. Fashion jewelry now sits closer to its Liz Claiborne apparel brand, so women can try on accessories to go with a dress they might buy. Handbags got a face-lift too. After Penney failed to cash in on the recent handbag boom, managers did a deep-dive market analysis. We had to change them. Penney had fallen behind its rivalsâ€”well, welcome to his world. That now-infamous overhaul, under then-CEO and former Apple retail guru Ron Johnson, sought to reposition Penney as a flashier retailer with fancier merchandise. Customers fled, sales tumbled by almost a third, and Penney was crippled financially. And last summer he handed the reins to Ellisonâ€”an executive the opposite of flashy. But Penney still lost ground to rivals. Penney reported a 3. That followed seven quarters of sales growth in the previous eight. The trees look nice, but the forest is daunting. It faces hordes of competitors in its core apparel and home-goods businesses: Maxx tjx ; and, of course, Amazon amzn. And consumers, especially younger ones, have lost interest in browsing at the mall. And if that means playing catch-up for a few years before making bigger, bolder moves, so be it. Turnarounds are nothing new at J. Penney was slower than rivals to emerge from the Great Recession and struggled with shrinking profit margins in its apparel business. This was the situation Ron Johnson was hired to turn around. He dumped its coupon program and changed everything from the logo to the checkout process. Most notably, he tried to make Penney hipper. Johnson dropped or de-emphasized several profitable in-house clothing and home-goods product lines, while trotting out cheaper versions of upscale brands like Michael Graves and Bodum. The results have been widely chronicled including in Fortune: The makeover bombed, sales plummeted, and some 40,000 jobs were eliminated. Johnson declined to comment for this article. In the spring of 2014, the board ousted Johnson and rehired Ullman, but the worst damage was done. His father at one point worked three jobs at once, too proud to take government assistance. Still, the Ellison family would shop twice a year at J. Penney, first for back-to-school clothes and then at Christmas. The family also performed as a gospel actâ€”and got its stage outfits there too. Penney was a big deal. The Ellison family, shown here in 2014, performed as a gospel act, in outfits bought at J. Penney. Marvin, with bass guitar, stands at the far right. The senior Ellison saw education as a way out of poverty and imparted a deep love of reading to his kids. Marvin developed big ambitions at an early age: The books he likes best are biographies of Presidents; Harry Truman is his favorite. He later earned an MBA from Emory, in 1997. Sharyn, 47, says Marvin caught her eye as the only young man on campus toting a briefcase rather than a backpack. Date nights early on revolved around episodes of Dallas, the ultimate business soap opera. That gig turned into 15 years at the retailer, as he climbed the ranks in theft prevention. Those early jobs gave Ellison a close-up view of how retail works at the store level, everything from the cadence of markdowns to the science behind keeping shelves stocked. But the jobs also taught him something that would shape his management style: The two went on store visits three or four times a year to talk strategy and culture. After Frank Blake replaced Nardelli in 2011, Blake became another advocate for Ellison, eventually naming him head of U.S. In the company chose Craig Menear to succeed Blake. Mike Ullman, who was instrumental in the search, says that while Ellison may not know merchandising inside and out, he is self-aware enough to surround himself with people who do. In a relatively uncommon hiring agreement, Ellison was designated to become CEO, but first would spend nine months as president under Ullman. The two men traveled the world, visiting vendors and partners so that Ullman could give Ellison a crash course in areas he was less familiar with, like apparel factories, sourcing, and merchandising. The Ullman-to-Ellison

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CEO handoff took place last August, but even today Ellison is constantly listening and watching, taking the measure of his colleagues. Early on, he was irked to see senior management in stores wearing designer clothing far beyond the budget of a typical staffer or customer. A snappy dresser himself, Ellison implemented a rule requiring executives to wear J. Penney's made clothes when they visit stores and to wear the same name tags store workers do. During the Frisco store tour, Ellison and the executives all wore Penney brands—Ellison and the other men in Michael Strahan and Stafford suits, a woman colleague in Worthington. One legacy of the reinvention fiasco was that inventory management was a mess. Senior management frequently felt that stores were sufficiently stocked, but in-store employees were constantly alerting Ellison to shortages. Penney rang up decent sales but left money on the table, as stores were out of stock of hot items because they had ordered too few. One hint of the magnitude of lost sales: Inventory management is a challenge tailor-made for Ellison—part organizational, part technological. Rather than, say, automatically shipping 1, handbags of a given make to every store every month, Penney now replenishes inventory based on real-time sales data. Mike Amend, one of the Home Depot transplants, is hustling to overhaul it. Coming later this year: These devices may look familiar to some shoppers: Penney says it now has 87 million active shoppers, the same as in . At its nadir in , Penney had lost 20 million customers. To make its stores more productive, Penney can tap a host of enviable retail franchises. Take its hair salons. Few people know it, but the J. Penney says salon customers are among its most reliable shoppers. Many of the salons, frankly, look tired. But Penney signed a deal last year with InStyle magazine to rebrand and upgrade them, with a full rollout due to be completed this year. InStyle, like Fortune, is owned by Time Inc. Penney hopes the rebranded salons will attract top-notch stylists who will, in turn, bring their clients—a new set of customers to woo. Of course, many Sephora shoppers come in, buy lipstick and mascara, and walk right out. Ellison is betting that souped-up salons in proximity to Sephora will offer customers a reason to spend more time at the store and keep them off Amazon. But it also believes its brands could lure younger shoppers. According to consultant Kantar Retail, the average Penney shopper is nearly 49 years old—up from . Ken Mangone, who oversees private brands, says Penney recently noticed that its a. Memories of watching his parents stretch their budget help Ellison relate to a lower-income customer, he says. He recalls that at one point, to make ends meet, his studious and ambitious father took an extra job as a busboy at a Ramada Inn: As we tour the handbags section in the Frisco store, an annoyed customer approaches Ellison and his name-tag-wearing co-exec. A store manager quickly steps forward to help. As sales have declined, department stores have closed locations and reduced headcount, compromising service and fueling more customer defections. Retail experts speak of Ellison with admiration, but many see built-in limits to what he can do. Kathy Gersch, founder of consultant Kotter International, notes that J. Penney has reduced store count by about 80 since , but Ellison has resisted closing more. This year, for the first time since , Penney is selling appliances, beginning with a store pilot project. The decision is data driven: The stores realized that a lot of customers were searching for appliances on jcp. Observers waiting for a big, splashy move from Penney will have to keep waiting. In February he announced that Penney was looking into selling and leasing back its Plano headquarters to whittle down some of that debt. For now Ellison is playing bass, providing a steady foundation that may, someday, get Penney back in the groove.

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Chapter 3 : Out of the Shadows, Into the Light: Christianity and Homosexuality by Miguel A. de la Torre

Practicing safer spirituality: changing the subject and focusing on justice / Marvin M. Ellison --What the homosexuality debates really say about the Bible / Ken Stone --Between a rock and a hard place: struggling with the Black church's heterosexism and the white queer community's racism / Irene Monroe --Confessions of a Latino macho: from.

The Questions and Their Past 3. Sexuality and Its Meanings 5. Just Love and Just Sex: Framework for a Sexual Ethic: As a theologian, Farley gives us a social ethic of sex that incorporates both the biblical "option for the poor" and the orientation of Catholic social thought to the universal common good. As a feminist, she reminds Catholics that their tradition should make its global option for women more consistent, more explicit and more effective, especially in the areas of sex, motherhood, marriage and family. The scholarship is impeccable, and the footnotes not only give the broad sources but are often interesting in themselves. The book is broad enough to be relevant and appeal to a wider audience than solely the Christian The book is very readable. In that context it proved to be an invaluable tool for two reasons. Second, her book was a marvellous manual for teaching students what goes into the making of an ethical argument and how they might go about constructing such a normative position on secular ethics for themselves. Since most of the secular literature we read was mainly of a descriptive or explanatory nature, while the religious and theological literature articulated those normative views on gender and sexuality that are problematic for this current generation of college students, Farley helped them to synthesize various contemporary viewpoints critical of the Christian tradition with a revised approach to ethical reflection. There is no better book on Christian sexual ethics. Reflecting on the natural realities of human nature and experience, she outlines a universally applicable justice ethic and undertakes to identify common ground upon which all persons of good will can reason together about moral perplexities relating to our interactions as embodied, gendered, sexual beings Through them all she is developing tools by which we can thoroughly and thoughtfully evaluate practices within their particular situations and cultural contexts, rather than laying out permanent norms which she believes often function as taboos, short-circuiting moral reflection. New here is her careful demonstration of means for employing diverse contemporary, global, and cumulative Western thinking on sexuality. For the benefit of students and informed general readers F. Her broad norms and caveats are clear and convincing; copious footnotes guide the reader to all the major sources and controversies in the Western history and ethics of sexuality, and to many global ones. The book is highly recommended for scholars in the field and for graduate students as an introduction to ethical method generally. It turns the entrenched dictates of the Vatican on their head Farley has written a text that is at once compassionate and wise, inclusive, and moving. She draws on poetry as well as philosophy, historical studies, scientific research, and the meanings of sexuality. Theologians and their advance students, pastoral guides, and adults searching for wisdom in relationships will all appreciate this book. Farley, professor emerita of Christian ethics at Yale Divinity School and member of the Sisters of Mary, won the prestigious Grawemeyer award, administered by the Louisville Presbyterian Theological Seminary The book draws heavily throughout on her feminist perspective, and endeavors to balance Scripture, religious tradition, and insights of secular disciplines and contemporary experience in providing a framework based on a somewhat qualified definition of justice as the foundation for norms of love and sex. Margaret Farley examines the meaning of human sexuality and how this meaning can be incorporated into what she terms "a moral view of human and Christian life. While she neither denies or dismisses the insights of western culture, including the teaching and tradition of the Catholic Church, she embraces the healthy anthropology of that tradition that assumes human beings can continue to learn more about themselves and their sexuality. Insights can be found in many areas, including the conclusions of alternative sexual ethical frameworks proposed by contemporary thinkers. New knowledge may press beyond past conclusions, resulting in the development of new normative positions. The author does not promise answers, but rather proposes a framework from which answers can be derived. The marvel of the book is that she has managed in just pages to cover so much ground

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and do it so well Farley has, in her usual fashion, covered the topic with impeccable scholarship, practical wisdom and a compassion and acceptance for the existential reality of human beings in a sexual world. The book, while clearly not an ideal beach book, will keep the reader interested to the end. Subtitled *A Framework for Christian Sexual Ethics*, the new work offers a fundamental but updated set of ethical principles, based on well articulated norms of justice. The work is eminently readable, despite the profundity of its subject matter. It is extensively documented, with clarifying and often lengthy footnotes, which the average person may simply ignore. This is why classics are and should be read broadly by those within and outside of a field of study, by "experts" and the "general reader. Or perhaps like a beacon, for her life and work guide us through the haze of uncertainty in which we nowadays perforce live, leading us always toward the good and the real. This will be a wonderful book to use with students. In a society where sex is used to sell nearly everything Margaret Farley has the guts and the clarity of mind to give as a third alternative to "narrowly constituted moral systems and rules" on the one hand and sexual chaos on the other. The many changing circumstances surrounding sexuality are well described. The influence of Foucault and Freud is critically introduced. The Christian traditions of thinking about sex, and their indebtedness to Graeco-Roman assumptions, are helpfully summarised. Her new book exudes those qualities I consider *Just Love* an important resource and spur for further collaboration among Christians and others on the knotty issues of sexual ethics. Throughout her book, Farley evinces the sort of intellectual modesty that comes from great learning and an open mind. *Just Love* does not provide all the answers concerning sexual ethics. But it does lay out a serious and solid framework for thinking about them. The award is well deserved for *Just Love*, which takes the powerful idea that justice is the criterion for morally good human love and applies it to sexual ethics in a style that is clear yet substantive, learned yet free of academic jargon. *Just Love* forwards a substantive framework for thinking about sexual ethics and handles concrete moral issues with sensitivity and compassion. This volume will become a standard in university ethics courses and should be welcomed as a resource for parish adult education groups. The originality is in the approach which puts justice in loving as the key to sexual ethics. It is not justice and love in equilibrium, but a necessity for justice in loving. She asks what sort of a person we need to be in order to love justly. This is not a reductive ethic, looking at individual acts, but covers a wide field, and she suggests there are fields where we have never applied sexual justice. The tone of the book is exploratory. While based on formidable scholarship it is easily accessible reading. For information on how we process your data, read our [Privacy Policy](#).

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Chapter 4 : Introduction to Sociology/Print version - Wikibooks, open books for an open world

The Bible and Equality for Gay, Lesbian, Bisexual and Transgender People Marvin M. Ellison, "Practicing Safer Spirituality: Changing the Subject and Focusing on.

To advance the well-being of lesbian, gay, bisexual, and transgendered people and to transform faith communities and the wider society by taking a leading role in shaping a new public discourse on religion and sexuality through education, research, community building and advocacy. Gay and Lesbian Vaishnava Association This website is provided by the Gay and Lesbian Vaishnava Association, an international organization dedicated to the teachings of Lord Caitanya, the importance of all-inclusiveness within His mission, and the Vedic concept of a natural third gender. This knowledge will help to correct many of the common misconceptions that people hold today concerning third-gender people gays, lesbians, bisexuals, transgenders, the intersexed, etc. In addition to this, GALVA wishes to provide a friendly and positive-oriented place where third-gender devotees and guests can associate together and utilize their time to learn more about Krsna consciousness and advance in spiritual life. It provides a safe space and support network to address issues of common concern through sharing individual experiences and institutional resources. Imaan promotes the Islamic values of peace, social justice and tolerance through its work, and aspires to bring about a world that is free from prejudice and discrimination against all Muslims and LGBT people. We meet regularly for monthly meetings and informal social get-togethers. In addition we have an anonymous online discussion group. Homosexuality and Religion ReligionFacts is an objective guide and does not promote any one religion or belief system nor even a particular view of religion. Our only "value statements" are these: These two opinions led to the creation of ReligionFacts in Other than that, we aim to keep our opinions to ourselves and give you the facts in the most unbiased and objective manner possible. We hope you find ReligionFacts useful and interesting. LGBT-RAN seeks to encourage scholarly research about these religious movements and to circulate their information and providing access to them. The focus of these sessions varies from regional, national, continental, to global. Whosoever Magazine Whosoever Magazine exists to create safe and sacred space for gay, lesbian, bisexual and transgender Christians by working to build welcoming and inclusive communities of faith both online and in local regions. Congregation Etz Chaim Congregation Etz Chaim has always been a unique institution celebrating Jewish religious diversity. While widespread acceptance has improved over the 38 years of our existence, many challenges remain. Riviera is a faith community of progressive, friendly people of all ages and backgrounds who appreciate an inclusive, thoughtful approach to faith, an outstanding music ministry, and a commitment of service to the neighborhood. We are committed to fostering a joyous, open and accepting environment for sharing spiritual, religious and social programming. Membership is open to all who support our mission. Then ask a librarian to request it for you via Inter-Library Loan! He includes an important discussion of the words and actions of Christ in their biblical and historical context, to determine what conclusions can validly be inferred about Jesus and sexuality. This book contains suggestions for further reading and a complete list of biblical references to homosexuality. Teachers, students, and anyone open to reconsidering homosexuality in the light of the Scriptures will profit from this clearly written work. In the Man Jesus Loved, Jennings proposes a gay affirmative reading of the Bible in the hope of respecting the integrity of these texts and making them more clear as well as more persuasive. This reading suggests that the exclusion of persons on the basis of their sexual orientation or same-sex practices fundamentally distorts the Bible generally and the traditions concerning Jesus in particular. In reflections that take us from the fields of Nicaragua to the War on Terror, from the joy of erotic pleasure to the challenge of rebuilding the church, Kelly gives voice to a spirituality of desire, grounded in justice and love. This new book presents Michael Kelly's collected writings and lectures, composed over a ten year period. Is premarital sex a sin? When, and in what contexts, is sexual desire appropriate? With whom can I legitimately have sex? Are same-sex relations permissible? In an era where the

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phrases, "the Bible says," and "God says," are so often exploited, it is time to consider what the Bible actually does—or does not—say about monogamy, polygamy, homosexuality, gender roles, and sex. Unprotected Texts directly and pointedly takes on widely shared misconceptions about sex, arguing that the Bible cannot—and should not—serve as a rulebook for sexual morality, despite popular claims to the contrary. Skillfully revealing the latest insights from critical scholarship, Knust provides a compassionate and liberating model for navigating these deeply personal issues that affect us all. Based entirely upon authentic Sanskrit references and modern concurring facts, the book guides us through the original Hindu concept of a "third sex" defined as homosexuals, transgenders and the intersexed , how such people were constructively incorporated into ancient Indian society, and how foreign influences eventually eroded away that noble system. Together they invite the reader to open his or her heart to the Spirit, to tolerance, and to Gospel values. Through personal testimony, factual clarification, and moral suasion, they provide much-needed clarity on the biblical witness and biblical authority, the nature or character of homosexuality and sexual orientation, and many related topics. Myers, Richard Rohr, O. Smedes, and Walter Wink.

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Chapter 5 : Port Manteaux Word Maker

Trove: Find and get Australian resources. Books, images, historic newspapers, maps, archives and more.

Today your visit to this web site is hosted by no one – will you?. Ellison and Esther Alexander. There was an older sister and younger brother in the family. The family heritage is largely professional class, with doctors, teachers and clergy in the Southern Presbyterian Church. Marvin was active in church in his developing years. His faith journey was shaped by coming of age in the late s and early s in the midst of the Civil Rights Movement. After earning a B. Disappointed that the program did not unfold as he had expected, Marvin completed his M. Union was a whirlwind of emerging thought at that time including liberation theologians James Cone, Gustavo Gutierrez, and Elisabeth Schussler-Fiorenza. Ellison did his Ph. After completing his Ph. Bass Professor of Christian Ethics. Over the years he has lectured widely on ethical issues related to human sexuality, health care, and economic justice and published essays on same-sex marriage, gender justice in Protestant Christianity, and changing patterns of family life. Ellison has expressed his gratitude to be able to leave the southern U. He found life in the South to be suffocating both related to race and also to his coming out and changing sexual identity during the s. This was the first formal study group of the newly-reunited northern and southern Presbyterian Churches--probably no other could have been more contentious. Sexuality, Spirituality and Social Justice. In addition to numerous essays and journal articles, Ellison has published these books: The Same-Sex Marriage book was written during his sabbatical leave. Bev Harrison had invited him earlier to write an essay on same-sex marriage during which time he discovered layers of more extensive research awaiting. The book was published the same week as the Goodrich decision in Massachusetts, to the delight of his publisher. About six weeks after the book was in print Ellison received an email from a pastor asking for a free copy. Resisting the impulse to simply delete the request, Ellison read on that this pastor was in a member congregation that had limited resources. About one-third of the members were LGBT, so there was much interest there in the topic. Ellison founded the Religious Coalition Against Discrimination in Maine in to support civil rights protections for gay, lesbian, bisexual, and transgender people, including the right to marry and also founded the Maine Interfaith Council for Reproductive Choices in He plans to continue guest teaching at other schools and writing. He lives in Portland, Maine with his partner Frank Brooks, a licensed clinical social worker with a private practice. This biographical statement written by Mark Bowman from information provided by Marvin Ellison.

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Chapter 6 : Marvin Ellison, the CEO Who's Reinventing J.C. Penney

Marvin M. Ellison, Jr. was born in in Knoxville, Tennessee, to Marvin M. Ellison and Esther Alexander. There was an older sister and younger brother in the family. The family heritage is largely professional class, with doctors, teachers and clergy in the Southern Presbyterian Church.

But how should a contemporary Christian ethic of sexuality be formulated? Students and all adults will welcome this book for enabling their personal clarity, approach to relationships, and mindful participation in respectful moral debate. Christians since early in their history have gotten sex wrong. The result is our present culture where sexual oppression and abuse abound. Fortunately, ethicists like Marvin M. Ellison envision a liberative sexual ethics rooted in the very principles of faith by carefully listening to the voices of those relegated to the margins. His latest book, *Making Love Just*, is required reading for all who wish to move the present discourse on sexual justice forward. LGBTQ folks will find this book especially helpful, whether in the classroom, congregation, bedroom, or beyond. Cheng, professor, Episcopal Divinity School *Making Love Just* is an eloquent and comprehensive guide to doing liberative sexual ethics for human and planetary good. While Ellison finds the Christian tradition is in many respects a noble tradition to preserve and promote, when it comes to the dynamic processes of sex and sexuality over time, he pursues its spirited critique and transformation. In solidarity with the sexually abused, exploited and vulnerable, he raises astute moral questions and demonstrates the difficult process of discerning what is just and loving in sex, gender and family issues—and to delight in taking a stand with others on controversial matters of sexual justice. What a timely scholarly gift this book offers to those ever anxious to doing justice, loving mercy, and walking humbly. Johns College, Auckland, New Zealand Faith leaders across traditions are calling for a new sexual ethic focused on personal relationships and social justice rather than particular sexual acts. The welcome result is justice-love and a safer world. This book is essential reading for anyone interested in questions of human sexuality. Weaving the analytic with sincere attention to tears in our communities crying for hope, *Making Love Just* exposes the truth in our traditions that silences sex talk and dishonors bodies and sexualities by breaking forth new streams of thought with liberating clarity, method, and purpose. This book meets us at our point of need with a prophetic tongue and transformative embrace. You must read this book! It paves a brave path of healing grace, wholeness, and safer spirituality for us all! Ellison is Willard S. Principal author of the Presbyterian sexuality study, his works, among others, include *Same-Sex Marriage? A Christian View of Ethics* Author:

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Chapter 7 : Leading Blog: A Leadership Blog: Leadership Archives

Marvin Ellison has scored some early successes at the troubled department store, but there's a lot left to fix. Question: If you wanted to buy a pair of men's shoes at a department store.

History[edit] Precursors of transhumanism[edit] According to Nick Bostrom , transcendentalist impulses have been expressed at least as far back as the quest for immortality in the Epic of Gilgamesh , as well as in historical quests for the Fountain of Youth , the Elixir of Life , and other efforts to stave off aging and death. The late 19th to early 20th century movement known as Russian cosmism also incorporated some ideas which later developed into the core of the transhumanist movement. Fundamental ideas of transhumanism were first advanced in by the British geneticist J. Haldane in his essay Daedalus: Science and the Future , which predicted that great benefits would come from the application of advanced sciences to human biology”and that every such advance would first appear to someone as blasphemy or perversion, "indecent and unnatural". In particular, he was interested in the development of the science of eugenics , ectogenesis creating and sustaining life in an artificial environment , and the application of genetics to improve human characteristics, such as health and intelligence. His article inspired academic and popular interest. Bernal , a crystallographer at Cambridge , wrote The World, the Flesh and the Devil in , in which he speculated on the prospects of space colonization and radical changes to human bodies and intelligence through bionic implants and cognitive enhancement. The term itself, however, derives from an earlier paper by the Canadian philosopher W. The ideas raised by these thinkers were explored in the science fiction of the s, notably in Arthur C. A Space Odyssey , in which an alien artifact grants transcendent power to its wielder. In the Material and Man section of the manifesto, Noboru Kawazoe suggests that: What I think will be known by all the people. There is no more individual consciousness, only the will of mankind as a whole. Let an ultraintelligent machine be defined as a machine that can far surpass all the intellectual activities of any man however clever. Thus the first ultraintelligent machine is the last invention that man need ever make. In , FM formerly F. Esfandiary , a futurist who taught "new concepts of the human" at The New School , in New York City , began to identify people who adopt technologies, lifestyles and world views transitional to posthumanity as " transhuman ". Here, FM lectured on his " Third Way " futurist ideology. In , Vita-More authored the Transhumanist Arts Statement [29] and, six years later, produced the cable TV show TransCentury Update on transhumanity, a program which reached over , viewers. In , Eric Drexler published Engines of Creation: The Coming Era of Nanotechnology, [30] which discussed the prospects for nanotechnology and molecular assemblers , and founded the Foresight Institute. As the first non-profit organization to research, advocate for, and perform cryonics , the Southern California offices of the Alcor Life Extension Foundation became a center for futurists. In , More, a strategic philosopher, created his own particular transhumanist doctrine, which took the form of the Principles of Extropy, and laid the foundation of modern transhumanism by giving it a new definition: Transhumanism shares many elements of humanism, including a respect for reason and science, a commitment to progress, and a valuing of human or transhuman existence in this life. In , More and Morrow founded the Extropy Institute , a catalyst for networking futurists and brainstorming new memplexes by organizing a series of conferences and, more importantly, providing a mailing list, which exposed many to transhumanist views for the first time during the rise of cyberculture and the cyberdelic counterculture. In , philosophers Nick Bostrom and David Pearce founded the World Transhumanist Association WTA , an international non-governmental organization working toward the recognition of transhumanism as a legitimate subject of scientific inquiry and public policy. The study of the ramifications, promises, and potential dangers of technologies that will enable us to overcome fundamental human limitations, and the related study of the ethical matters involved in developing and using such technologies. In possible contrast with other transhumanist organizations, WTA officials considered that social forces could undermine their futurist visions and needed to be addressed. Outline of transhumanism It is a matter of debate whether transhumanism

is a branch of posthumanism and how this philosophical movement should be conceptualised with regard to transhumanism. The latter is often referred to as a variant or activist form of posthumanism by its conservative , [43] Christian [44] and progressive [45] [46] critics. A common feature of transhumanism and philosophical posthumanism is the future vision of a new intelligent species, into which humanity will evolve and eventually will supplement or supersede it. Transhumanism stresses the evolutionary perspective, including sometimes the creation of a highly intelligent animal species by way of cognitive enhancement i. Some secular humanists conceive transhumanism as an offspring of the humanist freethought movement and argue that transhumanists differ from the humanist mainstream by having a specific focus on technological approaches to resolving human concerns i. In his view, native molecular DNA "continuity" is required for retaining the "self" and no amount of computing power or memory aggregation can replace the essential "stink" of our true genetic identity, which he terms "genity". The philosophy of transhumanism is closely related to technoself studies , an interdisciplinary domain of scholarly research dealing with all aspects of human identity in a technological society and focusing on the changing nature of relationships between humans and technology. While many transhumanist theorists and advocates seek to apply reason , science and technology for the purposes of reducing poverty, disease, disability and malnutrition around the globe, [33] transhumanism is distinctive in its particular focus on the applications of technologies to the improvement of human bodies at the individual level. Many transhumanists actively assess the potential for future technologies and innovative social systems to improve the quality of all life , while seeking to make the material reality of the human condition fulfill the promise of legal and political equality by eliminating congenital mental and physical barriers. Transhumanist philosophers argue that there not only exists a perfectionist ethical imperative for humans to strive for progress and improvement of the human condition, but that it is possible and desirable for humanity to enter a transhuman phase of existence in which humans enhance themselves beyond what is naturally human. In such a phase, natural evolution would be replaced with deliberate participatory or directed evolution. Some theorists such as Ray Kurzweil think that the pace of technological innovation is accelerating and that the next 50 years may yield not only radical technological advances, but possibly a technological singularity , which may fundamentally change the nature of human beings. However, some are also concerned with the possible dangers of extremely rapid technological change and propose options for ensuring that advanced technology is used responsibly. Hank Pellissier, managing director of the Institute for Ethics and Emerging Technologies "â€", surveyed transhumanists. He found that, of the respondents, Uplift science fiction Certain transhumanist philosophers hold that since all assumptions about what others experience are fallible , and that therefore all attempts to help or protect beings that are not capable of correcting what others assume about them no matter how well-intentioned are in danger of actually hurting them, all sentient beings deserve to be sapient. These thinkers argue that the ability to discuss in a falsification-based way constitutes a threshold that is not arbitrary at which it becomes possible for an individual to speak for themself in a way that is not dependent on exterior assumptions. This includes increasing the neuron count and connectivity in animals as well as accelerating the development of connectivity in order to shorten or ideally skip non-sapient childhood incapable of independently deciding for oneself. Transhumanists of this description stress that the genetic engineering that they advocate is general insertion into both the somatic cells of living beings and in germ cells, and not purging of individuals without the modifications, deeming the latter not only unethical but also unnecessary due to the possibilities of efficient genetic engineering.

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Chapter 8 : Augsburg Fortress Ethics Collection (9 vols.) - Software BÃ-blico Logos

The store's chief customer customer officer went into more detail about merchandising but Ellison did not spend a whole lot of time on the subject in his opening remarks.

Leaders must know when to adapt. This is where self-awareness plays a big part. In a word, they need balance. Extreme is almost never the answer. Anything can be taken too far. A leader must be able to where to be on any given continuum in any given situation. Steadiness comes to mind. Or as the Romans termed it: Knowing what the tensions or the dichotomies are is the first step avoiding the trap of extremes. Willink and Babin offer twelve. The bottom line that leaders build on is the first dichotomy: To care about your people more than anythingâ€”but at the same time, lead them. But you also have to make decisions that will allow you to continue the mission for the greater good of everyone on the team. Getting it right is caring. Own it All, but Empower Others The next tension is between micromanagement and hands-off leadership styles. You have to have to take ownership, but at the same time, give ownership. You have to empower your team to lead, to take ownership. So you have to give them ownership. Resolute, but Not Overbearing When and where do you hold the line? They must set high standards, but they cannot be domineering or inflexible on matters of little strategic importance. It can be expended foolishly, by leaders who harp on matters that are trivial and strategically unimportant. Prioritizing those areas where standards cannot be compromised and holding the line there while allowing for some slack in other, less critical areas is a wise use of leadership capital. Instead of continuing to invest in one subpar performer, once a concerted effort has been made to coach and train that individual to no avail, the leader must remove the individual. The more discipline a team exercises, the more freedom that team will have to maneuver by implementing small adjustments to existing plans. It was about collaborating with the rest of the team and determining how we could most effectively accomplish our mission. There were many times in my Navy career when, in an effort to prove my leadership, I failed to follow. And rather than strengthen me as a leader in the eyes of the team, it undermined my leadership. If you try to create a solution for every single potential problem that might arise, you overwhelm your team, you overwhelm the planning process, you overcomplicate decisions for the leader. Therefore, it is imperative that leaders focus on only the most likely contingencies that might arise for each phase of an operation. Choose at most the three or four most probable contingencies for each phase, along with the worst case scenario. Be humble or get humbled. Humility has to be balanced by knowing when to make a stand. Staying humble is the key to developing trust with the chain of command. It was most often because they were not humble: When you find that you are not managing well one of these tensions, the tendency can be to overcompensate. This is a common error: This is ineffective and can make the situation worse. So instead, make measured, calculated adjustments, monitor the results, and then continue to make small, iterative corrections until balance is achieved. You will need to move back and forth along these continuums to achieve the results you need because circumstances are always changing.

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calendrierdelascience.com Cleveland The Pilgrim Press pp. "Human desire is a path to spiritual wholeness," says author Donald Boisvert, in this unusual look at how saints - and one's devotion to them - can be sites for the confirmation and celebration of homoerotic desire.

Sociological methods[edit] Pat was confused. Choosing a college to attend was an important decision with life-long implications, but it was difficult to know which school was the right one to attend. Pat had applied to and been accepted by several schools, but now was the time to make a commitment. Pat sought out information from various sources to help make the choice, but received different answers. It was inexpensive and Pat could save money by living at home. In spite of these conflicts, Pat continued to think about the recommendations mentioned in an article written by a social scientist, who had carefully examined the life trajectories of large numbers of people who had graduated from various colleges across the U. Those recommendations were again completely different than those made by friends and family. With all this different information, how could Pat make the right choice? Introduction[edit] The goal of this chapter is to introduce the methods employed by sociologists in their study of social life. This is not a chapter on statistics nor does it detail specific methods in sociological investigation. The primary aim is to illustrate how sociologists go beyond common sense understandings in trying to explain or understand social phenomena. They do not see the world as we normally do, they question and analyze why things happen and if there is a way to stop a problem before it happens. At issue in this chapter are the methods used by sociologists to claim to speak authoritatively about social life. There are dozens of different ways that human beings claim to acquire knowledge. A few common examples are: Choosing to trust another source for information is the act of making that source an authority in your life. Parents, friends, the media, religious leaders, your professor, books, or web pages are all examples of secondary sources of information that some people trust for information. People often claim to have learned something through an experience, such as a car accident or using some type of drug. Some physical skills, such as waterskiing or playing basketball, are acquired primarily through experience. On the other hand, some experiences are subjective and are not generalizable to all. Simple deduction is often used to discern truth from falsity and is the primary way of knowing used in philosophy. I might suggest that if I fall in a swimming pool full of water, I will get wet. If that premise is true and I fall in a swimming pool, you could deduce that I got wet. Many people who live in societies that have not experienced industrialization decide what to do in the future by repeating what was done in the past. Even in modern societies, many people get satisfaction out of celebrating holidays the same way year after year. Fast-paced change in modern societies, however, makes traditional knowledge less and less helpful in making good choices. Some people claim to acquire knowledge believed to be valid by consulting religious texts and believing what is written in them, such as the Torah, the Bible, the Koran, the Bhagavad Gita, or the Book of Mormon. Others claim to receive revelations from a higher power in the form of voices or a general intuitive sense of what one should do. The scientific method combines the use of logic with controlled experience, creating a novel way of discovery that marries sensory input with careful thinking. By adopting a model of cause and effect, scientists produce knowledge that can explain certain phenomena and even predict various outcomes before they occur. These methods of claiming to know certain things are referred to as epistemologies. An epistemology is simply a way of knowing. In Sociology, information gathered through science is privileged over all others. That is, information gleaned using other epistemologies will be rejected if it is not supported by evidence gathered using the scientific method. The Scientific Method[edit] A scientific method or process is considered fundamental to the scientific investigation and acquisition of new knowledge based upon verifiable evidence. In addition to employing the scientific method in their research, sociologists explore the social world with several different purposes in mind. Like the physical sciences i. This approach to doing science is often termed positivism though perhaps more accurately should be called empiricism. The

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positivist approach to social science seeks to explain and predict social phenomena, often employing a quantitative approach where aspects of social life are assigned numerical codes and subjected to in-depth analyses to uncover trends often missed by a casual observer. This approach most often makes use of deductive reasoning, which initially forms a theory and hypothesis, which are then subjected to empirical testing. Unlike the physical sciences, sociology and other social sciences, like anthropology also often seek simply to understand social phenomena. Max Weber labeled this approach *Verstehen*, which is German for understanding. This approach, called qualitative sociology, aims to understand a culture or phenomenon on its own terms rather than trying to develop a theory that allows for prediction. Qualitative sociologists more frequently use inductive reasoning where an investigator will take time to make repeated observations of the phenomena under study, with the hope of coming to a thorough and grounded understanding of what is really going on. Both approaches employ a scientific method as they make observations and gather data, propose hypotheses, and test or refine their hypotheses in the formulation of theories. These steps are outlined in more detail below. Sociologists use observations, hypotheses, deductions, and inductions to understand and ultimately develop explanations for social phenomena in the form of theories. Predictions from these theories are tested. If a prediction turns out to be correct, the theory survives. If not, the theory is modified or discarded. The method is commonly taken as the underlying logic of scientific practice. Science is essentially an extremely cautious means of building a supportable, evidenced understanding of our natural and social worlds. The essential elements of a scientific method are iterations and recursions of the following four steps: The systematic, careful collection of measurements, counts or categorical distinctions of relevant quantities or qualities is often the critical difference between pseudo-sciences, such as alchemy, and a science, such as chemistry. Scientific measurements are usually tabulated, graphed, or mapped, and statistical manipulations, such as correlation and regression, performed on them. The measurements might be made in a controlled setting, such as a laboratory, or made on more or less inaccessible or unmanipulatable objects such as human populations. The measurements often require specialized scientific instruments such as thermometers, spectrometers, or voltmeters, and the progress of a scientific field is usually intimately tied to their invention and development. These categorical distinctions generally require specialized coding or sorting protocols that allow differential qualities to be sorted into distinct categories, which may be compared and contrasted over time, and the progress of scientific fields in this vein are generally tied to the accumulation of systematic categories and observations across multiple natural sites. In both cases, scientific progress relies upon ongoing intermingling between measurement and categorical approaches to data analysis. Measurements demand the use of operational definitions of relevant quantities. That is, a scientific quantity is described or defined by how it is measured, as opposed to some more vague, inexact or idealized definition. The operational definition of a thing often relies on comparisons with standards: In short, to operationalize a variable means creating an operational definition for a concept someone intends to measure. Similarly, categorical distinctions rely upon the use of previously observed categorizations. A scientific category is thus described or defined based upon existing information gained from prior observations and patterns in the natural world as opposed to socially constructed "measurements" and "standards" in order to capture potential missing pieces in the logic and definitions of previous studies. In both cases, however, how this is done is very important as it should be done with enough precision that independent researchers should be able to use your description of your measurement or construction of categories, and repeat either or both. The scientific definition of a term sometimes differs substantially from its natural language usage. For example, sex and gender are often used interchangeably in common discourse, but have distinct meanings in sociology. Scientific quantities are often characterized by their units of measure which can later be described in terms of conventional physical units when communicating the work while scientific categorizations are generally characterized by their shared qualities which can later be described in terms of conventional linguistic patterns of communication. Measurements and categorizations in scientific work are also usually accompanied by estimates of their uncertainty or disclaimers concerning the scope of initial observations. The uncertainty is often estimated by

making repeated measurements of the desired quantity. Uncertainties may also be calculated by consideration of the uncertainties of the individual underlying quantities that are used. Counts of things, such as the number of people in a nation at a particular time, may also have an uncertainty due to limitations of the method used. Counts may only represent a sample of desired quantities, with an uncertainty that depends upon the sampling method used and the number of samples taken see the central limit theorem. Hypothesis Development[edit] A hypothesis includes a suggested explanation of the subject. In quantitative work, it will generally provide a causal explanation or propose some association between two variables. If the hypothesis is a causal explanation, it will involve at least one dependent variable and one independent variable. In qualitative work, hypotheses generally involve potential assumptions built into existing causal statements, which may be examined in a natural setting. Variables are measurable phenomena whose values or qualities can change e. A dependent variable is a variable whose values or qualities are presumed to change as a result of the independent variable. In other words, the value or quality of a dependent variable depends on the value of the independent variable. Of course, this assumes that there is an actual relationship between the two variables. If there is no relationship, then the value or quality of the dependent variable does not depend on the value of the independent variable. An independent variable is a variable whose value or quality is manipulated by the experimenter or, in the case of non-experimental analysis, changes in the society and is measured or observed systematically. Perhaps an example will help clarify. Promotion would be the dependent variable. Change in promotion is hypothesized to be dependent on gender. Scientists use whatever they can “ their own creativity, ideas from other fields, induction, deduction, systematic guessing, etc. There are no definitive guidelines for the production of new hypotheses. The history of science is filled with stories of scientists claiming a flash of inspiration, or a hunch, which then motivated them to look for evidence to support, refute, or refine their idea or develop an entirely new framework. Prediction[edit] A useful quantitative hypothesis will enable predictions, by deductive reasoning, that can be experimentally assessed. If results contradict the predictions, then the hypothesis under examination is incorrect or incomplete and requires either revision or abandonment. If results confirm the predictions, then the hypothesis might be correct but is still subject to further testing. Predictions refer to experimental designs with a currently unknown outcome. A prediction of an unknown differs from a consequence which can already be known. Testing[edit] Once a prediction is made, a method is designed to test or critique it. The investigator may seek either confirmation or falsification of the hypothesis, and refinement or understanding of the data. Though a variety of methods are used by both natural and social scientists, laboratory experiments remain one of the most respected methods by which to test hypotheses. Scientists assume an attitude of openness and accountability on the part of those conducting an experiment.